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GRACE ORTHODOX PRESBYTERIAN CHURCH, WESTFIELD, N. J.
Host to the Thirty-fifth General Assembly in May

The session and congregation of Grace Church expect some one hundred or more commissioners at the 35th General Assembly to be held in Westfield from May 14 through 17. The Moderator of last year's Assembly, the Rev. Henry W. Coray of Glenside, Pa. will preach a sermon and call the meeting to order.

Under the sponsorship of the local session a communion service will be held on Monday evening prior to the Assembly. Dr. Cornelius Van Til of Westminster Seminary will bring the message.

The host church has planned a banquet for Wednesday evening for commissioners and guests.

A Plea for Prayer

With scores of young Orthodox Presbyterians serving in the armed forces throughout the world, a reminder of the importance of prayer support is always in order. The Rev. Robert Atwell (Grace Church, Westfield, N. J.) received the following letter from Tommy Width (son of Pat and Ruth Width) and secured Tom's permission for its use in the Guardian.

"I want so much to make known to everyone why our Lord has put me in the United States Army. As most of you know, I have had my disappointments here. From pilot to clerk was a strong blow, but it doesn't really matter. Every experience I have had has served to draw me closer to God and to make me realize more fully just what his awesome power and love can do with a life.

"More than once, I have wept in praise to God for all of the graciousness he has extended to me. From the smallest request to the greatest, he has refused me nothing. It is impossible to grasp why he should so love such a miserable sinner. I am constantly overwhelmed with the message of salvation and what simple belief in the living Jesus can do. I have found new fulfillment in everything I attempt, because I know that I am being led by the Almighty Saviour.

"I may possibly be going to Vietnam very soon, and I find such peace in knowing that I have nothing to fear from other men. It is so easy to sin in the atmosphere of the military service. Others must live with their sins, but I am cleansed of mine through a simple prayer of earnest confession.

"God has also drawn me ever so much closer to my family. Oh, what a blessing Christian parents are!! There are so many men here who haven't the faintest idea of what a wonderful home is, and I've been blessed with the best home and the warmest love all of my life.

"In the past few months, God has given me an entirely new outlook upon just where I stand in his kingdom and upon my own salvation. At times in the past, I have wondered how some people could be so ardently devoted to God and his Son. I was indeed Thomas the Doubter. I needed some demonstration of God's power. Well, his demonstration, here in the Army, has been thoroughly convincing. I have truly seen the holes in Jesus' hands and thrust my hand into his riven side! What a wonderful Saviour!!"

Yours in the love of Christ,

TOM WIDTH

* * *

Tom, already a flying enthusiast, went into the Army with his heart set on the pilot training program. Though he stood near the top of his class he was "washed out" for slight physical defects — though it now appears probable that these don't even exist. He has not lacked for interesting experiences, including picking up snack money by demonstrations of needle-swallowing magic — which earned him a command performance before a General.

Though his MOS (military occupation specialty) is as a clerk, he planned a secondary MOS in "home missions." Six of the men agreed to a Bible discussion in the company reading room if Tom would lead it. Fourteen showed for each of the first two classes and one boy, for whom Tom had particularly asked prayers, professed Christ as his personal Saviour. A test a few days later found this boy, who had failed four successive tests, ranking second in that test (Tom was first).

Don't forget to write your friends in the service. Tom's address is:

Pvt. E-2 Width RA 11 759 522
Co. B, 2nd Bn, 1st Bde, Class 31-68
Fort Huachuca, Arizona 85613

After the first Bible study Tom wrote a Westfield neighbor:

"I noted many verses in John and Romans and everyone seemed to be in an open, waiting-to-accept frame of mind. Oh, Mrs. Cox, it was so wonderful how the Lord worked with that group of men! He made everything fall into place. During the meeting I found the Lord popping words into my mouth that I hadn't even thought about before. The discussion went on for three and a half hours. When I went to bed that night, and started thinking about all of the lost people around me, I almost cried with thankfulness for my own salvation. It is such a great gift, and God picked me to bestow it upon. I can't help but say constantly, 'What a wonderful Saviour!'"

Now it appears that the C. O. has ordered the class discontinued as "too distracting" and Mrs. Cox has written a letter of earnest and eloquent protest to the Commander-in-chief of our armed forces, the President.

Grace Church congregation asks the *Guardian* community of readers to join in prayer for God's blessing upon the witness of Tommy Width and all our Christian men in the armed services. You know many others. Remember them by name before God's throne.

— ROBERT L. ATWELL



Robert L. Atwell, Host Pastor
35th General Assembly

The Gospel of Freedom

FRANCIS D. BREISCH

We live in a revolutionary age in which men are searching and struggling for freedom with a determination that has seldom if ever been matched in human history. One wave of that struggle is almost past — the struggle for national freedom. This has largely been gained as the colonies of the Western powers have become the new independent nations of the world.

But another wave is just beginning — the struggle for human rights. This comes to expression in the civil rights movement in our country, in the opposition to apartheid in South Africa, and in the insistence upon land reform in South America. It is the wave of the future as men continue to cry out for freedom.

Evangelical Christianity has largely kept out of this revolution. It has ignored it, and it has been ignored by it. The reason for this is hard to find, especially if we listen carefully to Jesus' inaugural sermon that he preached in Nazareth.

Jesus came to Nazareth, the town in which he had grown up, and attended the synagogue. He was given the opportunity to read the prophets. And he read from the book Isaiah:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Jesus then told the people gathered there, "Today this Scripture has been fulfilled in your hearing."

The background of these words from Isaiah is the greatest piece of social legislation that the world has ever known — the Year of Jubilee. Once every fifty years on the Day of Atonement a silver trumpet was blown. This marked the beginning of the Year of Jubilee. In that year all property was returned to the descen-

dants of those to whom it had been given in the day of Joshua, those who had been forced to sell themselves into servitude were freed along with their wives and children, and all debts were cancelled, for this was the year for restoring the balances.

Concern for the Needy

Jesus' message grows out of that background. He declares that God's loving care for all is again revealed, and that it is revealed because he is present in the world.

We must not too quickly spiritualize Jesus' claim that he comes to bring freedom, for he did come to those who were physically needy, and he brought them freedom. He fed the hungry, healed the sick, restored sight to the blind, removed paralysis, and cleansed the lepers.

Can we imagine what that meant? What was it like for a leper to be cleansed? He had spent his life ostracized from society, unable to approach even his dearest friends and loved ones. He had to warn any approaching stranger by crying, "Unclean! Unclean!" Then Jesus touched him, and the outcast was restored. Again he could live with his family. He could walk through the cities and villages. He could enter the house of God.

What was it like for a blind man to be released from the prison of darkness into a world of light where once again he could live a useful life? What did it mean to the paralytic to have strength restored to his legs once again — to be freed from a life of begging — to take his place among the people of God?

This article is reprinted by permission from the current issue of Freedom Now, Savannah, Ohio 44874. Mr. Breisch is pastor of Bethel Orthodox Presbyterian Church, Wheaton, Illinois.

Recently I saw my uncle who is crippled by arthritis. It's a pathetic sight. He not only lives in pain, but he endures the agony of knowing that the things he once did and that he loves to do he can do no longer. As I read these words from Isaiah I could not help but think what a liberating experience it would be for him if there were someone who could touch his body and restore it to the full vigor of health.

While Jesus did come to bring physical freedom to men, we must also realize that he freed men in a deeper sense, too. Man's deepest bondage is not to outward things but to sin. It is sin which blinds him to the truth, which keeps him from God, which torments him with grief and guilt, which reduces him to a mere image of what God intended him to be. Jesus came to free men. He said, "Ye shall know the truth, and the truth shall make you free." And again he declared, "If the Son shall make you free, you will be free indeed."

Deliverance from Sin

He came to deliver us from the wrath of God, to free us from the dominion of Satan, to show us a life of true freedom. And that is the ministry that Luke describes — a ministry that includes his life, his death, his resurrection, and his work through his apostles after his ascension. This ministry brings true freedom, inwardly as well as outwardly.

The church's message has suffered grievously from a separation of these two parts of Jesus' ministry. On the one hand there are those who have limited the work of Jesus Christ and of the church to alleviating outward misery. In recent years we have been told that evangelism is simply the restructuring of society in order to remove oppression and injustice. We have seen a revival of the social gospel in our time. But this is a truncated

gospel. It presents only half of the work that Jesus Christ came to do. The church that so limits its message is impoverished.

Limiting the Message

But there are others who limit the work of Jesus Christ to the forgiveness of sins, who declare that Jesus is interested in regenerating men, not in reforming society. They would preach a gospel that has nothing to do with housing, with the pollution of air and water for profit, with the dreadful tragedy of war. This view is also wrong.

Jesus came to free men inwardly and outwardly, to destroy both sin and its results. He came to proclaim the acceptable year of the Lord, the year in which God comes down to man and makes *all* things new.

That message of freedom sounds so great that we would expect it to be well-received by all who heard it. Instead, the congregation at Nazareth reacted strongly. They began to turn aside the impact of his words by asking themselves, "Who does he think he is? After all, that's Joseph's son." And when that was not sufficient to blunt what he was saying, they tried to kill him. How do we explain that reaction? The explanation lies in two qualifications which define the freedom Jesus brings.

First, this freedom is in Jesus Christ. He is the anointed one of God upon whom the Holy Spirit came in baptism. He is the one who is now directed and empowered by the Holy Spirit. He comes as the messenger and servant of God and he declares what God is doing. He tells men, "You can't do it. You can't save your soul; you can't eradicate evil. God may work through you, but you can't do it without him." The message that Jesus Christ came to bring is the message of sovereign grace, which does not speak of what man must do for himself but of what God does for man.

That strikes hard at the pride of man. It strikes at the Pharisee who is going to free himself by keeping all the detailed laws of the Jewish people. It strikes at the Zealot who is going to free Israel from bondage to Rome by the power of his arms.

Freedom Only in Christ

And it speaks to men of today as well. It speaks to the legalist, what-

The gospel of freedom is not an easy way.

ever his color or background, who thinks that by obeying rules he is going to save his soul. It says to him, "That is impossible; salvation is not earned, it is given." And it speaks to the angry young men of our time who are determined to change the world. It tells them, "You'll never get true liberty by yourself. At best you'll swing from one oppression to another."

History substantiates that message. The French Revolution brought not liberty, but a tyranny worse than that which had been overthrown. Less than fifteen years ago the United States assisted Greece in throwing out the Communist guerrillas who would have taken over the country. Today that country lies in the grip of a totalitarian army rule which is every bit as oppressive as Communism would have been.

True freedom is in Jesus Christ. Only through his Spirit can the evil within us be removed. Without his Spirit our best efforts lead either to anarchy or totalitarianism. Many people don't like what Father Groppi is doing in Milwaukee, but in this Father Groppi is right: he insists that the civil rights movement needs Jesus Christ. And it does, as does every other movement for human liberty, for apart from Jesus Christ there is no true freedom — there is only a transfer of oppression. Men don't like that message. It strikes hard at their pride and they reject it violently, even by the Cross.

Freedom for All Men

The second qualification Jesus made was that this freedom is for all men. That was very clear in his sermon. He reminded the people in the synagogue that in the time of the famine there were many widows in Israel, but Elijah was sent to a Gentile woman who lived in the land of Tyre and Sidon. He reminded them that in the days of Elisha there were many lepers in Israel, but it was Naaman the Syrian, an enemy of Israel, whom the prophet Elisha healed.

That hit hard at the people of Nazareth. That struck them at the point they could not bear to surrender. The Jews were God's people, and the Gentiles were outcasts. That was their glory and no one was going to take it away from them. Jesus was a dan-

gerous heretic. He was in the position of a man proclaiming in a Ku Klux Klan klavern that Negroes are equal to whites.

But of course, this wouldn't hit us, would it? We do not limit the gospel that way. The gospel of Jesus Christ, we say, is for all men. But implicitly we add, yes, if they become like us. I've had college students confide that coming to college was a shattering experience because they discovered that not all Christians belonged to their denomination — a fact from which they had been shielded through their childhood.

Most of us are broader than that. We are glad to accept men if they are evangelicals, if they subscribe to our dogma, if they follow our way of life, our customs. But the Jews would have agreed to that. They were willing for any Gentile to inherit the promises of God if he became a proselyte — if he became like them.

Message for Us

But Jesus said that the gospel of freedom is for all men, and this meant that we must be ready to accept the fact that God has his children who are different from us. It takes some stretching for us to recognize that God has children whose theology and piety differ from ours and to accept them as brothers in spite of our great and important differences. But that's what it means for the gospel to be for all.

This speaks also to the establishment, to the white Anglo-Saxon Protestant, and to our whole nation, because it calls for a surrender of all bastions of privilege. It means that the white middle-class man must say to the ghetto Negro, "I was born with opportunities galore; you were born in the midst of deprivation. I and my parents and their parents before them have contributed to your deprivation. Now I have a responsibility to lift you to where you can compete with me and maybe even win."

It means that the Western nations of the world must say to the underdeveloped nations, "We robbed you in the past. We made you slaves and servants. We took your gold and your goods. Now we must help you. We must help you, not simply to become puppets dancing to our tune, but to

become independent nations with a right even to spurn us."

Real Freedom

The man who speaks like that is going to be rejected by many good Christian people who want a gospel that doesn't demand anything, that will allow them to stay quietly and comfortably within their privileged position. That's why Jesus Christ was rejected at Nazareth. He was rejected because the freedom that he brought was a freedom which struck at the pride and at the possessions of men.

Erasmus supposedly said of Martin Luther that he had committed two great sins: he had attacked the pride of the bishops and the bellies of the monks. Luther was following in the path of Jesus Christ who proclaimed that kind of gospel in his own home town.

But this message of Christ is indeed good news. Let us not forget that. It is the news of real freedom which is for all men. He calls us to receive that freedom. He calls us to receive him as the giver of that freedom. He calls us to stand with him and to declare his gospel to the world. He calls us to receive his Holy Spirit, to know the liberating power of that Spirit in our lives, and then to speak by the power of that Spirit to men everywhere who need to know what freedom really is.

The gospel of freedom is not an easy way. Oftentimes we shrink from its demands. But it is a glorious and challenging way, a way that leads to hope and meaning and a life worth living, for it is the life that is lived in Jesus Christ.

CHRISTIAN SCHOOL TEACHERS NEEDED

For kindergarten, grades 5-6 and 7-8 in Pittsburgh, Pa. with a missionary challenge, good salary and living conditions. Write Rev. Calvin Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

For elementary grades in Vineland, New Jersey. Write Mrs. Robert Eckhardt, 1029 Landis Ave., Vineland, N. J. 08360.

The Washington, D.C. Christian School invites applications for a teaching position in the lower elementary grades. Write to Mr. Ronald Boss, principal, 1216 Arcola Ave., Silver Spring, Md. 20902. Teach near the nation's capital!

Guidance

part 2 - guidance by wisdom

Part I dealing with guidance by the Scriptures appeared in the February issue. The paper is a "preliminary report on guidance" submitted to the 34th Assembly by a committee which is studying various aspects of this important topic.

The Bible also has something to say about guidance through the personal response of man to God's revelation. There are three topics which we shall consider under this heading: the matter of special guidances, the freedom of the New Testament believer and the New Testament concept of wisdom.

SPECIAL GUIDANCES

There are many cases of special guidance in the Bible. We think almost immediately of Gideon and his fleece, the ephod of the High Priest with its Urim and Thummim and instances during the missionary work of Paul (Judges 6:36-40; Exodus 28:30; I Sam. 28:6; Acts 16:6-10; 21:10, 11). What are we to make of these? Particularly, are we to expect God to guide us in these ways today?

Returning to Hebrews 1:1, 2 for a moment, we remember that there has been a fundamental shift in God's ways of revealing his will. There were the former ways through the prophets. There is the final way through the Son.

Romans 15:4, 5 furnishes us with help here. Paul's point is that we have these stories for our instruction so that living in a certain way we might have hope. Paul goes on to pray that they might live in harmony and accord, both with each other and Christ. Paul uses the word for *teaching* here. The teaching that he draws from the Old Testament is in the form of the way in which Christ fulfilled the Old Testament. The behavior of Christ is to be the Christian's guide in a particular, rather difficult situation, that of knowing whether to eat meat (chapter 14).

I Corinthians 10:11 also speaks of things being written in the Old Testament for our instruction. Here, however, Paul uses a different word, one

that carries with it the concept of putting certain things in one's mind. Note also what he says about the character of the New Testament reader. We are those upon whom the end of the ages has come. We live in a new time, this time being that, according to Hebrews 1:2, when God's revelation has been completed in his Son and written for us.

Thus the cases of special guidance are much like the special instructions given to immature children by parents. The church, in God's time, has come of age (Galatians 4) and thus no longer uses fleece or jewels to find God's will. Using the completed Bible, it is to exercise the wisdom of sons in discerning what the will of the Lord is (Ephesians 5:15-17).

Immaturity

Instead of being an advantage, searching for special guidance in making decisions may be a hindrance. Even though these practical guidances may not be endowed with the infallibility reserved for the Scriptures, even though they may be distinguished from revelations in the minds of those who use them, the searching after them may reflect an immature grasp of the Christian faith instead of the more mature understanding that the advocates of special guidance claim.

The methods of some who look for guidance can be reprehensible and dangerous. It is sometimes suggested that the Christian should set aside all natural inclinations with respect, for instance, to the question of the choice of a marriage partner and to seek what the Lord would have him do. That one should seek what the Lord wishes is, of course, patently required of the Christian. His entire life should be filled with a consciousness of being dependent upon God. Nevertheless, he must be careful not to allow himself to be placed in a position which restricts the scope of the will of God and how that will is expressed.

It is suggested that the Christian set aside "fleshly" considerations, such as the sentiment of love, the care for

whether the remuneration of a position is enough to satisfy the needs of his family, etc. It is suggested that these "fleshly" concerns are somehow inferior and that one should allow only "spiritual" considerations to hold sway. It will then be guidance that will acquaint us with this "spiritual" way in contrast to all of the "fleshly" concerns. Such a view is an unbiblical spiritualism, which from the outset ignores some of the normal and healthy attitudes of life. Shall one choose a marriage partner altogether apart from whether he has a sentiment of love? Is such a sentiment unworthy, not to be taken into account? Or if it is at all to be taken into account is it an inferior level, to be overruled by guidance which is attained by the individual himself or by the group acting in behalf of the individual?

FREEDOM OF THE NEW TESTAMENT BELIEVER

Now that Christ has appeared and the Holy Spirit has been poured out upon the church, the position of the believer is that of a son and not a servant. That is not to deny the spiritual character of the Old Covenant. Fundamentally the covenant is one covenant. In the last analysis the believer, whether in the old dispensation or in the new dispensation, has always been a child of God. Nevertheless, the New Testament believer is portrayed as having entered upon a new intimacy with respect to the family of God. He has been brought into the narrower circle of that family. He does not stand on the periphery, as did the slave in the patriarchal family; he enters boldly into the center of the family as a son would, calling God by the familiar name of Father.

This new position is not the result of a fundamental change in the covenant of grace. It hangs together with the fact, however, that the detailed prescriptions of the old dispensation have been put aside. They have served their purpose as a schoolmaster to lead men to Christ. Now that Christ has come and the Holy Spirit has been poured out on the church there is no longer any need for them.

The believer has been freed therefore from the yoke of the "ceremonial law." He has been given a new freedom of access and of action that was unknown to the Old Testament believer.

It is not itself a condemnation of the detailed prescriptions of the Old Testament that they were annulled. They were, we confess, the expression of the will of God for his people. They were part of an economy that was temporary but that came nevertheless with divine authority. Detailing law does not itself imply that the spirit of the law has been denied.

Fewer Detailed Ordinances

The advance of revelation which took place in the transition from the old to the new dispensation has produced an internalization of the law and a corresponding increase of freedom for the believer. What do we mean by *internalization*? We mean that the law in the New Testament is less a matter of codified and detailed ordinances. It is the central law of love, that law of which the decalogue is the expression, which is written on the heart and which should express itself freely in everything that the believer does.

There is nothing inherently dis-

torted in the detailing of law. Nevertheless, with the expression of the law in specific juridical statements a situation arises where obedience to the law can ostensibly take place without fulfilling the spirit of the law. That one performs this or that overt act is supposed to satisfy the requirements of the law. It is supposed to bring with it a recompensing, a release of responsibility, a satisfaction of one's obligations. In such a case one may satisfy the requirements of the "letter" of the law without having fulfilled its "spirit."

Such a specification of law, even the expression of law in juridical form, does not itself mean that the spirit of the law has been obliterated or even distorted. Nevertheless, it means that there has been an externalization of the law, so that it becomes questionable whether any satisfaction of a particular requirement *ipso facto* means that the spirit of the law has been observed and fulfilled. Thus the Pharisees could tithe the mint and cummin (so

(continued on page 33)



CALVARY ORTHODOX PRESBYTERIAN CHURCH OF HARRISVILLE

Mid-March marks the first anniversary of the dedication of the new building of Calvary Church of Harrisville, Pennsylvania. Calvary Church is the result of the February 1966 merger of two churches that affiliated with the denomination in the year of its beginning (1936): Faith of Harrisville and New Hope of Branchton. The latter congregation was organized in 1881 and entered the Orthodox Presbyterian Church as a body, retaining its property when an old grant mortgage was paid.

The new building is on a two-and-a-half acre site contributed by the late William Speer and his wife. It is on Route 8 at the northern edge of Harrisville. Pastor of Calvary Church is the Rev. George F. Morton.

The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



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Some Take A Stand

Here and there voices are heard within United Presbyterian circles in opposition to the Confession of 1967. Occasionally a session has issued a statement deploring its adoption or stating that it will not follow the new subscription forms. (This is a rather futile gesture of doubtful legality under presbyterian government.) A few individuals still express regret at the change in confessional status coupled with the loose subscription forms for officers that allow wide latitude for almost any belief or lack of it.

Sad to say, however, few have acted in any way to back up their words. Some exceptions may be noted, nevertheless, with gratitude to God for men and women whose allegiance to Jesus Christ has led them to take a stand honoring to the Lord of all truth. A pastor and a part of a congregation in Caney, Kansas recently united with the Orthodox Presbyterian Church. More than one of this year's graduates at Westminster Theological Seminary have come out of the UP denomination in past months.

Even a few sizable congregations have voted by large majorities to withdraw from and renounce all jurisdiction of the United Presbyterian Church. On the West Coast, for examples, one in Palm Springs and two in Seattle have so acted. They have met with opposition, to be sure, both in church and civil courts. We pray that God may grant them steadfastness and patience during the time of difficult testing. The path of obedience is not easy, but the issue is an old and basic one: whether to obey the word of man or to heed the Word of God. We commend them to his faithfulness.

We urge our readers to join in prayer for all these who have deter-

mined to stand for the Lord and the gospel, and where it is possible, to give them personal encouragement and assurance of understanding in their efforts to maintain a good testimony for Jesus Christ.

Christians, Society, and the Gospel

In this issue you will find an article and three book reviews dealing with aspects of the relationship of the gospel to the society in which we live and the responsibilities of Christians therein. We mention it, in the first place, simply to call attention to the fact that from time to time we expect to present articles or editorials of such a nature, as has been done in the past.

We take note of it, in the second place, because frequently there seems to be a misunderstanding as to why this should be done at all. Inevitably, when we (or other religious journals that take the Bible seriously) run an article on a matter of social or economic concern, someone wants to know "why the church mixes in politics" or the objection is raised that we have begun to advocate "the social gospel." Perhaps a bit of clarification may be helpful.

For one thing, this periodical is not the church. But let it also be clear at the outset that neither the *Guardian* nor, we think, any of our writers, intends that the church as such, the church as Christ's spiritual kingdom with its visible manifestation, is to forsake its specific and God-given tasks and to engage in a political-economic-social program. The church is not to devote its time and resources to urban renewal or marches on Washington or research on the effects of the use of tobacco — or any of scores of projects which may be more or less expedient in themselves. It ought not to send official representatives to lobby in the name of the church for particular legislation. Nor should the church presume to tell the President or the State Department how to conduct foreign affairs.

Yet the fact remains that the church is made up of people. And these people live in communities within the several states and they are citizens of the nation. They have a citizen's proper interest in affairs of local government and in concerns of the urban

region in or near which many of them dwell, to say nothing of nationwide problems such as racial conflict, crime, inflation, Vietnam and other international matters.

Such people, furthermore, belonging to particular congregations of the church, are also Christian citizens — and as such we have a special obligation. Let's make it personal, for we're concerned with ourselves, are we not? We must render to Caesar that which is Caesar's, as well as unto God that which is God's. We may not shirk our civic responsibilities — as taxpayers, businessmen, educators, laborers, civil magistrates, voters, neighbors, employers, automobile drivers, employees, homemakers, students, consumers or whatever else we may be.

Christian Citizens

To whom much is given, of them shall much be required. As members of society who are Christians we have a God-given stewardship: To pray for our rulers, whether local magistrates or the President. To pay our taxes. To be concerned that justice prevail, that crime be punished, that the sick and the destitute be helped. To respect authority. To do good unto all men as we have opportunity. To love our neighbors. To love even our opponents (political, competitors, persecutors, communists). To be the salt of the earth and the light of the world.

When one gets into specific issues as to how to resolve local, national or world problems, what candidates to support, how to influence your councilman or the elected representatives of your district toward what you consider fair or necessary legislation, particular laws on housing, firearms or air pollution, or a declaration of war — the answers are far from simple. Nor is there always a "Christian" solution — but we'll return to that topic another time.

Are we to leave the search for answers, however, wholly to those whose starting-point is within man? Is the popular "religion" of secular humanism to go unchallenged in its proposals for solving the ills of mankind? Have the recipients of special grace no word or influence to bring to bear in the sphere of common grace throughout the structure of society?

Is the church in the ordinary course of its preaching and teaching ministry to remain silent as to the whole social-political-economic sphere in which its members are involved much of their

time? Rather, is not the church to seek to set forth Biblical principles (pointing out, for example, such insights as are found in the minor prophets) so that its members will be better able to think and act in their daily walk as befits informed and concerned Christian citizens.

The church, it seems to this writer, may need to give far more attention to guiding and encouraging its members to face up to their responsibilities in a complex and troubled age. Especially is this true of a church that claims to be orthodox and reformed, a church that holds to a full-orbed world and life view. Do we not insist that the Bible is normative for all of life, not just for the hours of worship and witness?

The Gospel

In other words, the church is to preach the gospel — but the whole gospel. Sometimes, to be sure, we use the term “gospel” in the narrower sense of the explicit message of salvation, as Paul used it in I Corinthians 15, for instance. But we also use the word in the broadest sense to include the entire “good news” concerning Jesus Christ and the “all things” which we are commanded to teach all nations. We identify certain books as “the four Gospels.” It is the complete Word of God which we must declare and by which we must live.

It seems somewhat misleading to draw a sharp distinction between an “individual” gospel and a “social gospel” — as if there were two gospels. Further, the latter term has come to be associated mainly with a denial of, or at least an indifference to, the very core of the true gospel of redeeming grace. We prefer to speak simply of the gospel as embracing God’s message to man. We say that its primary application is to one’s personal relationship to God through Jesus Christ, but that its relevance extends to every area of life including society. The heart of Scripture is the gospel and the gospel motivates the Christian to apply the Word of God not only in personal piety but in every sphere.

If our contention is true that the church has as part of its task assisting its members to understand and carry out their duty as Christian citizens, surely the *Guardian* as an independent publication may well try to lend a hand now and again toward this effort. Constructive contributions will be considered for publication, in addition to editorial opinion. — R. E. N.

Captain with the Mighty Heart

Chapter 7 THE TEACHER



“Education,” Albert Edward Wigam once wrote, “appears to be the thing that enables a man to get along without the use of his intelligence.”

To this indictment J. Gresham Machen would have subscribed with a fervent Amen. He viewed with alarm and disdain progressive education’s stress on method at the sacrifice of subject matter. He trained his guns on

... one of the fundamental vices in education in America at the present time — namely, the absurd over-emphasis upon methodology in the sphere of education at the expense of content. When a man fits himself in America to teach history or chemistry, it scarcely seems to occur to those who prescribe his studies for him that he ought to study history or chemistry. Instead, he studies merely “education.” The study of education seems to be regarded as absolving a teacher from obtaining any knowledge of the subject he is undertaking to teach. And the pupils are being told, in effect, that the simple storing up in the minds, of facts concerning the universe and human life is a drudgery from which they have now been emancipated; they are being told, in other words, that the great discovery has been made in modern times that it is possible to learn

how to “think” with a completely empty mind. It cannot be said that the result is impressive (from “*The Necessity of the Christian School*”).

Dr. Machen resented the approach to learning imposed on children at the lowest level of public schooling, the kindergarten. He would ruminate on an experience he underwent in that beginning cycle. He said that the most irksome period was one in which the boys were forced to stand under the watchful eye of the teacher and play games with little girls. It turned out to be, he complained, the toughest hour of the day. Years later he discovered that it was supposed to have been the recess hour! Catch the overtones of the sound and the fury in this invective:

What I held to be work was regarded by my teachers as play. I am inclined to think still that I, rather than the teachers, was right. Play that is prescribed and supervised by the powers that be is often the most irksome kind of work.

Machen drew the conclusion that the overall effect of secular education was the assembly-line production of machines. And the rub, he argued, was that man was never meant to function as a machine. In making him into a

HENRY W. CORAY

machine, society was doing the direct opposite of what true education ought to be doing, namely turning out a thinking commodity, not a robot.

One of his favorite illustrations was the supposedly educated person's passion to be entertained. Just leave the average modern man alone five minutes, he would say, and he has to turn on his radio. Snap off the radio for a moment and the appalling emptiness of his life is revealed. An uneducated man shrinks from quiet; an educated man longs for it.

One wonders what kind of volcanic eruption the television tube would have wrung from him!

Dr. Machen carried his pedagogical convictions into the classroom. The love of his subject seeped out through his pores and in many instances filtered down into his students. Mastery of his material represented sheer wizardry. His course in Gospel History at Westminster Seminary opened windows on the ministry of Jesus that enriched his hearers in all utterance and in all knowledge. His exposition of Paul's Epistle to the Galatians made that great book come alive. The course in the Virgin Birth of Christ was as refreshing as spring rain, while his Origin of Paul's Religion was like an ascent to the mountain of myrrh and the hill of frankincense.

In his essay on "The Importance of Scholarship" he observed that

not teachers who have studied the methodology of teaching, but teachers who are on fire with a love of the subjects that they are going to teach are the real torch-bearers of intellectual advance.

On the strength of this he firmly believed that a new Reformation, should God in his mercy be pleased to send one, would go hand-in-hand with a new Renaissance.

Machen's method of teaching made his classes the interesting sessions they were. He did not bind himself to his notes. Ned Stonehouse says of his method:

There was a large measure of continuity in his teaching due to the basic continuity of his character and personality. On one matter there is specific evidence of his method of teaching, for he hap-

pened once to tell his mother that he was abandoning his earlier method of a fairly slavish use of a manuscript in favor of a semi-extemporaneous manner of presentation. His exceptional facility in extemporaneous speech, which was precise, lucid and attractive as regards diction and style without any suggestion of verbosity or meretriciousness, was to a later generation of students, at any rate, a constant occasion of wonder. Because of such qualities he was regarded, in the late twenties at least, as the most interesting and successful teacher in the Seminary.

Dr. Machen was a shrewd psychologist as well. Aware of the strain involved in solid concentration, he often broke his lecture routine with little acts of clowning. Sometimes, while a student was giving forth with an answer to a question from the desk, he would rise and with the utmost solemnity balance a book on his head. At other times he would climb up on a chair and bend forward like the Tower of Pisa, as though experimenting with the law of gravity. Again, he would on occasion take his stand about two feet from the classroom wall and lean forward slowly, hands at his sides, until his forehead touched the wall. He would remain in this weird position for minutes, staring with brooding eyes at the floor. Rituals like these endeared him to his students and always drew ripples of delightful laughter. We were constantly reminded that great scholarship and dry humor are not incompatible.

GUIDANCE (from page 30)

careful were they to observe the law of tithing down to the last detail) and yet they could ignore the weightier points of the law.

Law Written on the Heart

The promise of the prophets, on the contrary, is that a time will come when the law of God will be written on the heart (Jer. 31:33). It is part and parcel of the Scriptural portrayal of the life of the New Testament believer that he is mature. As one upon whom the Holy Spirit has been poured out he is a mature being, one who has come of age. Because of the indwelling of the Holy Spirit he is a son and not

a servant. He does not need the minute prescriptions any longer which were required by the Old Testament believer as a propaedeutic. He does not always need to be told what to do. That is because as a son he moves freely in the sphere of the family of God and is not in the position of a slave who is dependent upon receiving detailed commands as to what he should do.

Furthermore, he has come of age and does not need, as a child would, constant supervision and leading. In a truly Christian sense he has become self-determining. That is, his actions flow out of the source within himself that has been formed by the Spirit of God. Indeed, this is not a description of the actual life of the believer at every moment. No believer realizes this perfectly within himself. Nevertheless, it is a true description of the state of the believer now, that he has the position of a son and that he is not dependent upon the constant supervision and the detailed commands of another (Galatians 3-5).

Increasing Maturity

If this be true, it follows that increasing maturity in the life of the believer does not coincide with a multiplication of special leadings or guidances. It is not paired with a host of indications about what he should do or should not do in specific cases. Quite the contrary! It is associated with a diminishing number of such specific commands! No matter how essential and right it was that there was such a great number of commandments and prescriptions in the Old Testament dispensation, when the believer was in his minority, it is an assured fact that they hemmed him in and restricted his freedom.

It is undeniable that they belong to a time of bondage from which the child of God is now in his maturity happily freed. His increasing maturity, his transition from minority to majority, is now paired with a freedom from the restrictive commandments with which his Old Testament brother was burdened. If this were not so, why would Peter admonish the Council at Jerusalem not to place a burden upon the new converts from the Gentile world that neither the Jews themselves nor their fathers were able to bear? (Acts 15:10).

The command to the Christian is that he serve God with all of his

heart, that he seek to be brought more and more into conformity to the image of Christ, which has been implanted in him by the work of the Holy Spirit.

For the rest the New Testament emphasizes the liberty of the Christian. Christ has satisfied the demands of the law. The Christian is free from the penalty and the curse of sin. He is now free to live the new life which he has in Christ Jesus.

That freedom of life is not apart from the law of God. It is the expression of that law as it is written on the heart. The law of love will not be divorced from particular prescriptions either, for the Christian must live in the particular circumstances in which God has placed him and have regard for the divine order of creation. Nevertheless, the New Testament Christian is free more than ever before from external ordinances, such as taste not, touch not, handle not (Col. 2:20-23). He is free, provided of course, that even as his Master did, he serve God in all that he does and that he, the covenant head of creation, not be brought into a servile relationship to the things which he should use for God's glory. As Paul says, All things are lawful unto me, but I shall not be under the power of any (I Cor. 6:12).

Service of Love

The freedom extends also to the service of love in the creation distorted because of sin. Out of consideration of love for his brother, the Christian will freely deprive himself of things which are rightfully his. Nevertheless, again there is no prescription of what he is to give up. Paul gives up meats for his brother's sake; but this service is one that is not prescribed by ordinance. Quite the contrary. It is giving up a freedom which is his by right, a right that any particular ordinance would have to defend.

The New Testament believer is therefore in the position that he must be conscious that at every moment he is altogether dependent upon the providing care of his sovereign Creator God and that at every moment he is altogether dependent upon the saving power of the Spirit of God as he applies the redemption of Christ to his heart. Nevertheless, the New Testament believer is free as no believer has been before from particular ordinances which prescribe precisely how

this life in dependence upon God is to be lived.

THE NEW TESTAMENT CONCEPT OF WISDOM

We now turn to a study of Paul's use of the concept of wisdom in one of his letters, that which he wrote to the Colossians from his prison cell in Rome. As the letter opens, we find him discussing his prayers for the church. He has been asking that they might be filled with the knowledge of God's will in all wisdom and understanding of a spiritual nature. This is so that they might please God in their lives, walking worthy of him, increasing in their knowledge of God and bearing fruit in every good work (1:9, 10). Thus wisdom is seen in relation to a thorough knowledge of God's will as it produces a life which pleases God, which is fruitful in every good work.

The words for "wisdom" and "understanding" are descriptive of mental excellence and intelligence, that is, they are natural, human characteristics. They are also said to be "spiritual," that is, indwelt and governed by the Holy Spirit. (This latter would be in contrast to the wisdom which is condemned in 2:23.) We have a situation in which information concerning God's will is known and applied to life. The result is a walk which pleases God, is worthy of him, and which is expressed in every good work.

Then, in Colossians 2:3-6, Paul relates wisdom to the person of Jesus Christ. Again he is praying for the church, this time that they might have full understanding, thorough knowledge of Christ, who is God's treasury of wisdom and knowledge. Christ is not a treasury, he is *the* treasury, containing all the wisdom and knowledge.

Thus we are prepared for Paul's remarks to the effect that the renewal experienced by believers is renewal into knowledge according to the image of Christ, the Creator (see 1:15, 16) which we find in 3:10. As the word of Christ indwells the believer, he teaches his fellow Christians in wisdom (3:16).

Wisdom, then, is conformity to Christ. It is walking in him (2:6), renewal after his image (3:10), and the indwelling of his Word. It is mental excellence as the mind of Christ (I Cor. 2:16) affects it in transforming grace. We must also note

that such wisdom is a skill that develops as Christian maturity develops. And it is this wisdom that leads to a life that pleases God in every respect, to return to the prayer of 1:9, 10.

Conclusion

We have sought to trace the ways in which God guides his own through his written Word and through their developing powers of judgment and discernment as those powers are indwelt and governed by the Holy Spirit. The way is not easy nor always simple for the believer. Not only must he exercise patience with himself (his slow growth in grace, his often foolishness), but he must also adjust to the mysterious combination of decree and precept which he meets in his fellowship with the infinite God. There are many times when he cannot, as it were, see his Owner's hand in front of him, leading him, even though he knows that it is there.

Even the precepts which seem to apply to the situation may not seem to lead anywhere. We are often called upon patiently to obey what the Word says, applying it as wisely as possible, while we wait to see what the Lord will do. He does not reveal his providence beforehand. That aspect of his will can only be known in retrospect apart from the general outlines of God's purpose sketched in the unfolding revelation in the Word. It is through the comfort of the Scriptures, as we have patience, that we hope (Romans 15:4).

Recently my attention was called To a friend who suffered from sleeplessness. All remedies failed; his case seemed hopeless; So he asked his family to carry him To his accustomed place in the church, Whose pastor was the Rev. Soporific Morpheus. They did so, and in three minutes He was sleeping soundly; The habit of a lifetime Paid off in the crisis.

The Old Chinese Philosopher

The Presbyterian Guardian

Christians in a Changing World

Twenty years ago, when he was a professor of Philosophy of Religion at Northern Baptist Seminary, Chicago, Carl F. H. Henry wrote about *The Uneasy Conscience of Modern Fundamentalism* (Eerdmans, 1947). Henry was distressed by frequent failure to apply Biblical truth to the crucial problems confronting the modern mind. He pointed out that "for the first protracted period in its history, evangelical Christianity stands divorced from the great social reform movements" (p. 36).

Fundamentalism, of course, was opposed to sin — but was concerned almost exclusively with individual sin rather than with social evils. Henry noted that J. Gresham Machen and his orthodox Reformed companions were exceptions, "insisting that Christianity has a message relevant to the world crisis, however staggering the issues" (p. 19).

Thus it is appropriate that in the *Guardian* (once edited by Machen) we notice some recent books that express the still uneasy conscience of some evangelical Christians as they face the social issues of our day.

The Uneasy Conscience

Inasmuch, by David Moberg (Eerdmans, 1965, 216 pp., \$2.45 paper) is a book that leaves me with an uncomfortable conscience. It tells me that my inactivity is "an endorsement of the status quo . . . approving the vested interests of power and wealth, implying that such persons and organizations are always morally right in social controversies" (p. 14). It reminds me that "if a man has a genuine encounter with God, his life will be transformed from self-seeking and self-aggrandizement to social concern, a concern for other people" (p. 22).

There should be a *Christian* interest in the problems of poverty, unemployment, automation, nuclear warfare, mental illness, the population explosion, widowhood, racial conflicts, and crime — as well as in such problems as are related to alcohol, tobacco, sex, Sabbath observance, cosmetics, divorce, etc.

In ten chapters Dr. Moberg, who is

chairman of the Department of Social Sciences at Bethel College, gives a survey of the Biblical basis for social concern, the needs of society, ways of practicing Christian social concern and of evaluating church efforts. Designed so that it can be used for discussion groups, the book provides any group with the help it needs in thinking through these problems. You won't agree with every suggestion or conclusion, but it is written from a committed evangelical position. It seeks to guide us in orienting our thought and action to Scripture in this social sector of life.

Christians in Industry

Fred Catherwood's *The Christian in Industrial Society* (Inter-Varsity Press, 1966, 130 pp., \$1.25 paper) aims to apply Biblical principles within the industrial society. He asks such questions as: How does a man choose a firm to work for, seek promotion and advancement, exercise administrative and managerial abilities? How should he relate to and witness to the non-Christians at work? What does the Bible say about these matters?

About changing jobs, for instance, he says this: ". . . no one should leave before he puts into the firm as much as he has taken out. This applies particularly to those who change from the company in which they have been trained . . . The Christian should have a good reason for leaving before he has served a reasonable period in any one firm . . . He owes it, too, to the company, when he does go, to leave a well-organized situation behind so that he minimizes any damage caused by his departure" (p. 111).

Catherwood also discusses broader matters of economic theory, the place of government in the economy of a nation, taxation in the modern situation. He has worked for the present British Labor government and now heads the National Economic Development Council (working on long-term growth and Britain's present short-term sterling problems) and thus has a wealth of experience from which to speak. A member of London's Westminster Chapel (Dr. Martyn Lloyd-

Jones, pastor) and chairman of the (Inter-Varsity) Graduates' Christian Fellowship, he writes from a careful, submissive study of the Scriptures, as well. If you've ever wondered whether a Christian can argue intelligently for a "liberal" position economically, socially, and politically, here's your chance to find out. He says things cogently and has definite ideas on how the Biblical principles work out in our modern industrial society.

The Christian and Society

Carl Henry, now editor of *Christianity Today*, not long ago wrote *Aspects of Christian Social Ethics* (Eerdmans, 1964, 190 pp., \$3.95 cloth) in which he deals with Christianity and social transformation, the Christian view of work, the Christian stake in legislation and the nature of Christian social ideals. His particular concerns are the church's responsibilities towards family and vocational calling: the home and work must be God-centered if the society is to be influenced by Christianity. He also argues that the identity of the church as an institution must be guarded against state absolutism, and thus focuses on some problems of church and state.

Dr. Henry brings a sharp mind, one dedicated to God's service, to his task. He will help you think and sort out the matters he discusses. His suggestions are generally more "conservative" than Catherwood's. The comparison, if you read both books, will be more than interesting. It will enable you to come to a clearer focus in your own mind as to what you ought to think and do from a Biblical perspective.

May I urge you to read these three books? They have helped me a great deal. I expect them to continue to be of value in the future as I refer to them over and over again. God has called us to live in an exciting age and he wants us *in* this age, though not *of* it. Let's live in this world with more understanding and fervor for Christ!

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Mr. Sibley is now a staff member of Inter-Varsity Christian Fellowship, working among college and university students.

Return Requested

Orthodox Presbyterians Among Westminster Seminary Graduates

At least nine Orthodox Presbyterians are among 22 or 23 seniors who expect to receive the B.D. degree from Westminster Theological Seminary this May. All but one were members of other churches when they entered seminary. Five are seeking pastorates in the Orthodox Presbyterian Church. This article will introduce them in alphabetical order.

John Barnett and his wife, Christy, came from Ohio and now belong to Calvary Church, Glenside. John was licensed by the Presbytery of Philadelphia at its March meeting. After finishing his classes in January John had the opportunity to preach in some Orthodox Presbyterian congregations, most recently for two Sundays in the new church in Spencer Mills, Michigan.

Harold (Larry) Baurer returned for the second semester of this year to complete his seminary course after working and preaching for several months in Oregon. He and his wife, Sue, are native Oregonians and graduates of Portland State and came to Westminster as members of First OPC of Portland. Larry, who has been licensed by the Presbytery of the West Coast, has been called to serve as stated supply in Knox Church, Oklahoma City. (The present pastor, the Rev. Carl Ahlfeldt, is leaving soon for Bangor, Maine.)

Allen Harris, Jr., who actually completed most of his seminary work last year, has since entered the Orthodox Presbyterian Church, along with his wife, Cathy, with membership in the Emmanuel congregation of Wilmington. After teaching for a semester at John Knox Institute, Allen was employed as an assistant at the Alden Union Church, an independent congregation. He is preparing for licensure this spring and may be working with IVCF for a time.

Barry Hofford, Maureen, and their two children have just recently united with Calvary Church, Glenside. He expects to come under care of the Presbytery at its May meeting with hopes of licensure by September. Barry, who comes from Silver Spring, Md. and is a graduate of the University of Maryland, has expressed interest in home missionary work in that state.

Pastors and Teachers

Larry Jarvis, who had finished his seminary work except for a course he took last summer at Winona Lake, is returning to receive his degree in May. During the summer he joined the Orthodox Presbyterian Church and has since been licensed by the Presbytery of the South and is serving as pastor-elect of Galloway Church, Miami, Florida.

Steve and Billie Jean Knapp are also members of Calvary Church, Glenside and he is under care of the Presbytery. A New Yorker and graduate of Houghton, Steve is considering teaching eventually and plans to pursue graduate work, perhaps at Princeton, next year in the field of Biblical studies. He may work at the Westminster Seminary library this summer.

Robert Malarkey and Sue come from Pittsburgh and are members of Community Church of Center Square. Bob attended the College of William and Mary. Licensed by the Presbytery of Philadelphia in March, he is planning to continue Biblical studies in Jerusalem during the coming year.

Robert Marshall hails from Kansas where he went to Sterling College. He and his wife, Shirley, have joined Calvary Church of Glenside, and he is under care of Presbytery with plans for licensure in the fall. Bob has been asked to serve as summer assistant in Knox Church, Silver Spring.

Wallace Williams Marshall, Jr. comes from North Carolina and is a graduate of the U. S. Naval Academy, Annapolis. He attended Union Seminary, New York, before transferring to Westminster. With his wife, Gabrielle, and infant daughter he is a member of Calvary Church, Glenside and is under the care of the Presbytery. A call has been extended to Bill by Grace Church of Fall River, Mass. and is being held by the Presbytery of New York and New England, pending his completion of trials for licensure.

Morton Whitman, of Long Island, attended Lycoming College in Williamsport, Pa. and is now in the process of seeking membership in Calvary Church of Glenside. He hopes to find work as an assistant in an Orthodox Presbyterian congregation during the summer as he begins steps toward eventual licensure.

In addition to the two churches mentioned that have issued calls, there are at least a half-dozen Orthodox Presbyterian fields now seeking a pastor. All are east of the Mississippi River.

A Year Ago

A year ago a similar article reported on seven seniors who looked forward to service or study as Orthodox Presbyterians. One of that number, Noel Weeks, expects to receive his Master's degree from Westminster this May and will continue graduate study at Brandeis University in the fall. Paul Doepke, licensed by the Presbytery of the West Coast, is supplying the pulpit of Puget Sound Church, Seattle, while the pastor is on leave of absence.

The other five men have been ordained and are laboring in their first pastorates. The Rev. George Cottenden in Neptune and the Rev. Allan Curry in West Collingswood are both in New Jersey. The Rev. John Bettler serves as pastor of the Trinity, Hatboro congregation. The Rev. Larry Conard is now pastor of Park Hill Church, Denver. The Rev. Daniel Overduin is associate minister of First Church, Manhattan Beach, serving the chapel in West Torrance.